

A

LETTER

From a FRIEND to

Samuel Chandler, 1-6.

Occasion'd by his

SERMON *against POPERY,*

Preach'd at

SALTERS-HALL, Jan. 16. 1734-5.

With some

REMARKS on Mr. Barker's
SERMON, preach'd at the same
Place, Jan. 9, 1734-5.

To which is added,

A POSTSCRIPT to Mr. NEAL, occasion'd by his SERMON against Popery, preach'd at *Salters-Hall*, Jan. 23, 1734-5.

By a Countryman, and a Lover of Truth.

L O N D O N;

Printed for J. WILFORD, behind the *Chapter-House*, in
St. Paul's Church-Yard, 1735.

[Price Six-Pence.]



A
LETTER
TO
Samuel Chandler, &c.

Friend Chandler,

THE learned World, and especially the Clergy of the Church of *England*, having thought thy Sermon to be an insignificant Trifle, and not worth their Notice ; I hope both they and thou will excuse me, if I, who am no Scholar, and of a different Persuasion, do presume to offer my Thoughts upon it at this Juncture, and tell thee what I hear in common Conversation. Thou knowest that Thoughts are free, and if I may judge from the Liberty, which thou takest in speaking, thou must also be a *Free-Thinker*.

I am acquainted with the Parson of my Parish, who is an old good natur'd Man, and also with an old disbanded Officer, who served in the late Wars, and three or four

B Country-

Country-Fellows, who are merry Companions; and I tell thee what Talk hath been among us; because they think, that it is to the same Purpose, throughout the whole Kingdom.

When the Noise of thy Sermon came to my Ears, like that of a heavy Cannon, (as my Officer calls it) I was willing to borrow it, to see if it was worth my Money if I should buy it. But to tell thee truly, Friend *Chandler*, the more I read it, the worse I like it.

We all very much commend the Design of thee and thy Brethren in setting up this Lecture against *Popery*, as very necessary at this Time, and wish it the utmost Success therein; but we fear, that if thy Brethren have no more Guts in their Brains, than thou hast, they will do themselves a Mischief in the End. And tho' we think thy Arguments against *Popery* to be unanswerable, and hope that theirs will be so too; yet there is Danger, that the Event will be like a General (as my Officer faith) who gains a compleat Victory over his Enemies, and loses his own right Arm in the Engagement.

But to make an Apology to the learned World, and especially to the Clergy, ^a *I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in*

^a Job xxxii. 7, 8, 10, 11; 16, 17, 18, 19, 20, 22; and Job xxxiii. 1.

man; and the inspiration of the Almighty giveth them understanding. Therefore I said, Hearken unto me; I will shew my opinion. Behold, I waited for your words: But when I had waited, I said, I will also answer my part; I will also shew my opinion. For I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine, that hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer. I know not how to give flattering titles. Wherefore, O Samuel, I pray thee, hear my speeches, and hearken to all my words.

Those of my Persuasion, are plain, down right Men. We speak the Thoughts of our Hearts; and if we call a Man, a *Fool*, a *Knave*, or a *Liar*, &c. it is not because he is so, but because we think him so. I know not how to go out of my old Road. And whether I happen to be mistaken, I crave thy Pardon.

And now to begin with thy Text, as First, of the First, ^a *These things I write unto thee, that thou mayest know, how thou oughtest to behave thy self in the house of God.*

When I had read thy Sermon, I resolv'd to puzzle my Country Parson, and went to his House, and asked him, How many were the Notes of the Church? He could not give me a ready Answer. He went into his Study, and when he came out he told

^a 1 Tim. iii. 14, 15.

me there were fifteen. I said, that I would lay a Wager, which was half a Crown, that there were but eight, and produced thy Sermon for my Authority. So that I lost my Money by taking thy Word, which I will never do again; and I think, that thou oughtest in Conscience, if thou hast any, to repay me; or else I shall lose more by reading thy Sermon, than all thy Writings ever were, or ever will be worth. And I must complain of thee, *Friend Chandler*, that thou dost things by halves; yea, verily, thou dost things by halves, which I find to my Sorrow.

My Parson told me, that to discourse of one of these Notes fully, would be Matter enough for a Sermon. And I find, that thou hast put eight of them into one. This is doing of things by half Quarters; and it agrees not with the Promise of thy Predecessor, ^a that as you have a great Advantage in this Controversy; so it will be proved and maintained freely and fully. And ^b his Brethren, who followed him would enter more deeply into this Mystery of Iniquity, and carefully represent, and sufficiently confute and expose it.

My Parson tells me, that one Bellarmine (whom ^c thou knowest) hath used several pretended Arguments to prove those Marks to be true Marks, and to belong to the Church of Rome, but thou hast not answered one of

^a Barker's Sermon, Jan. 9. pag. 3. ^b Pag. 18. ^c Thy Sermon, pag. 9, 11, 21, 30, and 46.

them.

them. This is still worse and worse, and agrees not with thy Predecessor's Promise ^a that the *Popish Religion should be fairly charged, fully heard and solemnly condemned*; and I think, that when thou speakest, that which, perhaps, thou thinkest to be Truth, thou oughtest not to endeavour to make him a Liar.

I find, that thy Talent lies very much in reading News Papers, particularly ^b *The Courant*, and probably that ^c *pestilent, malignant Paper*, called *The Craftsman*. Perhaps thou hast nothing else to do, and I wish that thou wouldest spend thy Time in nothing else, lest thou shouldest undertake too many Things at once. Prithee, write a Weekly Paper against them, and confute them both. But if thou thinkest that to be too much Pains, there is a Ballad, called, *The London Apprentice*, which I believe to be false, and *Poor Robin's Almanack* for the last Year, which I dislike in many things, and I should take it as a Favour, if thou wouldest publish to the World, first from the Pulpit, and then from the Press, what Opinion thou hast of them.

The Reason, why I should be glad to confine thee to such Studies as these, is, because as the Bee gathers Honey out of every Flower; so thou seemest to extract Venom out of every Pamphlet. Witness thy ungenerous ^d Treatment of the *Bishop of London's*

^a *Barker's Sermon*, pag. 1. ^b *Thy Sermon*, pag. 55. ^c *Barker's Sermon*, pag. 25. ^d *Page 54. and Postscript.*

don's Letter against *Popery* to the Clergy of his Diocess. In ^a one Place thou sayest, *If Popery be really increasing; and if the Prelates of this Kingdom are sensible of it, and thou quotest this Letter for it.* But thy unlucky *If* leaves it doubtful. And in four Pages after thou sayest, ^b absolutely, *that the Increase of Popery is not so great, as hath been apprehended*, and quotest the same Letter for the contrary Opinion. This shews, that thou art a dangerous Fellow, and can't wrest any Writings as thou pleasest; and I desire, that thou wilt let the sacred Scriptures alone, lest if thou ^c wrestest them, as thou wrestest other Authors, it may be to thy own destruction.

My Clergyman complains of thee, that thou treatest the Clergy of the Church of *England*, in a very uncommon and scandalous Manner, sometimes in general Expressions, which may be applied either to them, or the Church of *Rome*. Of which there are these Instances. *First*, Thou sayest, without any Limitation, ^d *That the Superstition and Tyranny of the Bishops and Clergy hath made them appropriate to themselves, the Name of the Church, and under that venerable Character have erected to themselves an Empire, upon the Ruins of Christianity, and the civil and religious Liberties of Mankind.*

Secondly, Thou sayest, ^e *It is but too true, that all the great Innovations, as to the Chris-*

^a Pag. 54.
^c Ibid.

^b Postscript.

^c 2 Pet. iii. 16.

^d Pag. 2.

tian Doctrine and Worship have been introduced by the Bishops and Clergy under the sacred Character of the Church. In both these Places thou oughtest to explain thy self by an express Limitation of such harsh Sayings, to the Bishops and Clergy of the Church of Rome.

Thirdly, Thou sayest, but they are but vain Words, ^a that the Clergy have oftentimes appropriated to themselves the Name of the Church exclusive of the Christian People. What might be done in former Times, we are not accountable for. It is a bitter Invective against the *Assembly of Divines*, who formerly met at *Westminster*, against the *Assembly*, who now meet in *Scotland*, against the Teachers in our Way, and against all the Dissenters of every Denomination, tho' I suppose, that thou didst not mean it of thy own. And I hope that it is false in every Particular. If thou intendest it against any who are dead, they have answered for themselves. If thou intendest it against any Persons of the Church of *England* now living, thou oughtest to prove it expressly out of their own Writings, and clear the Innocent; otherwise thou art like the *Jews*, who ^b laid many and grievous complaints against *Paul*, which they could not prove; or like ^c the *Accuser of our brethren*, who accused them before our God day and night. But in this,

^a Pag. 8. ¹⁰ ^b *Acts xxv. 7.* ^c *Rev. xii. 10.*

Friend *Chandler*, ^a thou doſt the deeds of thy Father.

Again, thou ſayest, ^b *The Clergy's assuming and appropriating the Name of the Church to themſelves is an Uſurpation of the Honour and Privilege, which Christ hath conferred on you, fellow Protestants.* If thou meanest thy ſelf and thy Fellows, I ſhall not diſpute with thee. If thou hadſt ſaid, It was ſo, I ſhould not have quoted the Paſſage. But as thou ſayest, It is ſo, ſhew me, where it is ſo, except in the Church of *Rome*, or else, ſpeak more particularly for the Future, or hold thy *Peace*.

The fifth Note of the Church, which thou mentioneft, ^c is, *the Succession of Bishops in the Roman Church from the Apostles to the present Time.* I agree with thee, that *it is a Note of no Significancy.* But whereas thou ſayest, that *it is insisted on by many, who call themſelves Protestants, as necessary to the Valediſty of all Sacra‐ments and Adminiſtrations in the Church.* My Clergyman insists upon it, that thou oughtest to name in Particular, who they are, that now iſſist on any ſuch thing, or hold thy Tongue for shame; for it is thy Part, as a Christian, to clear the Innocent.

Thou also aſkeſt, ^d *Is it any Honour to Protestant Episcopacy, to derive all its Claims from these Men, who were not only a Scandal to*

^a John viii. 48. ^b Pag. 12. ^c Pag. 34. ^d Pag. 36.

to Christianity, but a *Reproach to Men*? Here thou discoverest, against whom these general Invectives are particularly aimed at. And I will answer thee as plainly, that it is no Honour to them; and therefore first prove it upon them, and then ^a *Rase it, rase it, even to the foundation thereof.* Let thy Friends be the Cat's Foot, and our Friends will be the Monkeys. You do the Work, and we will look on. We only desire at last to come in, and share their Estates between us. But keep this as a Secret to be revealed in due Time.

Thou farther addest, ^b *I know very well, that there are amongst us Men, who allow the Church of Rome to be a true, tho' corrupted Church, and who derive their own Succession of Bishops from those of her Communion, and think, that the Validity of their own Sacraments and Orders depends on their preserving the Succession intire; and who farther freely allow, that Men may be saved within the Pale of the Romish Church, according to the Terms of the Gospel Covenant.*

And I own, that these and such like Confessions may be very necessary to the Support of some certain Schemes, Pretences and Claims; But I am very certain, that it is doing no Credit, nor bringing any Security to the Protestant Cause, especially as those, who make those Allowances to the Church of Rome, condemn all those, who dissent from themselves, as guilty,

^a *Psal. cxxxvii. 7.* ^b *Pag. 33 and 34.*

ty of Schism, and all their Sacraments and Administrations as null and void.

How far this reflects on the *Church of England* is easy to judge, and how far it is false, scandalous and malicious, I shall not determine. I know of no Books lately printed, which assert such things; and as to Mens Hearts, both thou and I must leave them to God alone. Verily, Friend *Chandler*, ^athou art beside thy self; too much Conceitednes, and too little *Learning*, hath made thee mad. And, ^bAs a mad man, who casteth firebrands, arrows and death; so art thou, who deceivest thy whole Congregation, whilst the sober Part can hardly tell, whether thou art in *Sport* or in *Earneſt*.

Verily, Friend *Chandler*, thou art obliged to clear up these Things, that others may know them to be true, or else the ignorant People will be apt again to say of thee, ^cThou art of thy father the devil, and the lusts of thy father thou wilt do: He abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

My Clergyman saith, that the Clergy of the *Church of England*, do not condemn thy Friends as guilty of *Schism*, which thou falsely affirmest, and he gives this Reason for it. They administer the Sacrament of the *Lord's Supper* to them, which they could not do if this was so; because they have

^a *Acta xxvi. 24.*

^b *Prov. xxvi. 18, 19.*

^c *John viii. 44.*

Ad-
b of
ar it
l not
print-
Mens
them
^a thou
lness,
mad.
ands,
eivest
sober
rt in
liged
may
orant
thee,
l the
de not
him.
own;
cy of
lelemn
thou
n for
f the
ould
have
44-
a

a ^a *Canon*, which they are obliged to observe, that *Schismatics* should not be admitted to the *Communion*.

One of our *Country-Fellows* observes, that in the Conclusion of thy Sermon, thou speakest of thy self, for want ^b of a better Voucher, *First*, as a *Minister of the Gospel*; but he thinks, that there is nothing in that, for thou, who teachest another, condemnest thy self, by saying, *The mutual and firm Union of those, who profess the Doctrine of Christ and his Apostles, is especially by the Exercise of fervent Charity, and the Love of the Brethren is made one of the distinguishing Marks of a true Christian.* Mind ^b the Text, which thou thy self didst quote on this Occasion. *A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know, that ye are my disciples, if ye have love one towards another.*

Secondly, *As a Lover of Liberty.* That thou art, for thou takest it with a Vengeance. Thirdly, *As a Protestant;* That thou mayest be allowed to be, for thou protestest both against *Popery* and the *Reformation* at once. But thou sayest nothing of thy self as a *Politician*; because hitherto thou hast shewn no *Politicks* at all.

I wish, that thou hadst heard thy Predecessor's Sermon, before thou hadst preached thy own. He saith, ^c *In this Dispute a-*

^a *Canon 27.*

^b *John xiii. 34, 35.*

^c *Pag. 30.*

gainst Popery we may engage, as in a common Cause, without Suspicion of private Interest or party Views. And for my Part, I cannot but think the present Juncture is a loud Call upon us to lay aside all Differences among ourselves, if any such remain, when the common Enemy of Dissenters and of all Protestants is, I know not with what Views, making fresh and vigorous Attempts upon us.

Thou farther addest, ^a It is one Note, that the Church of Rome can be no true Church, because she hath no Charity, and curses, anathematizes, and damns all, who will not submit to her Usupations. Oh, that the same fatal Spirit had never entered into the Churches of the Reformation, to disturb their Peace, to distress their Friends, and give their Enemies an Occasion of Triumph! Our Parson faith, that this is a Reflection on the Church of England, for what hath happened many Years ago, but it is unjust, spiteful and malicious in thee to mention it at this Time; because the Dissenters all know, that for many Years last past, they have been of a different Temper toward them. I shall only answer thee in ^b thy own Words. Oh, that this fatal Spirit had never entered into thy Head, to disturb our Peace, distress our Friends, and give our Enemies an Occasion of Triumph!

I shall mention but one Quotation more. Thou speakest of the Liberty of seducing others to their corrupt Communion, and addest,

^a Pag. 52.

^b Prov. xxvi. 5.

^c Pag. 51.

see

see the Effects of this boasted Liberty among Protestants! But, Friend, shall thou and thy Friends have the Liberty to ^a compass sea and land to make proselytes? And wilt not thou give Liberty to us and our Friends to do the same? Thou sayest no, because thy Church is pure, but ours are corrupt Communions. This is easily said, but hardly proved. It is no Credit to thee and thy Friends to ^b say to all others, stand by thy self, come not near to me, for I am holier than thou. But, verily, Friend, thou hast a smoak within thee, and a fire that burneth all the day.

Thou speakest in general Terms of thy self and thy own ^c. The same Men, who have rejected thy Communion, have thrown off their Christianity too. But are there no Christians in England but those of thy Church? If so, it is a little Flock indeed, and thy way of preaching will make it less. O thou uncharitable Wretch! Thou sayest ^d Nothing is more evident, than that fervent Charity and Love is an especial and distinguishing Mark of a Disciple of Christ. And thus ^e whilst thou judgest all others, thou condemnest thy self.

Thou farther addest, ^f They who have renounced thy Religion, are grown indifferent to all. Friend, ^g This kind of arguing is fallacious and inconclusive. Dost thou know the Hearts of Men? Or are there no Exceptions

^a Matt. xxiii. 15. ^b Isa. lxv. 5. ^c Pag. 51. ^d Pag. 16.
^e Rom. ii. 1. ^f Pag. 51. ^g Ibid.

to thy general Proposition? ^a Judge not, that thou are not judged. For with what judgment thou judgeſt, thou ſhall be judged, and with what measure thou meeteſt, it ſhall be measured to thee again. Thou hypocrite, firſt caſt out the beam, which is in thine own eye; and then ſhalt thou ſee clearly to pull out the mote, which is in thy brother's eye. Thy Bolt, Friend, is eaſily ſhot, but it flies at ran-dom.

I love my Parſon, because he is a Man intirely for Liberty of Conſcience. He faſh, That the Act of Toleration is one of the beſt Acts in the Kingdom, conſidered in it ſelf; and believes that none of the Clergy of the Church of *England* are for the Re-pealing of it. He faſh, that the Primitive Christians, in all their Apologies to the Heathens, which he values, have ſo fully cleared that Point, that it is paſt Dispute; but he thinks, that as all our Friends had his Fa vor from the Church of *England*, that there is ſomething of Gratitude due to them. And that if we do expe ct any farther Fa vours from them, we ought to treat them with Decency and good Manners in the mean Time.

He faſh, that he remembers, how the Clergy of the Church of *England* did in the Reign of King *Charles the Second's* Time, inveigh againſt the Difſenters in moſt of their Sermons, and he blames them for it.

^a Matt. vii. 1, 2, 5.

He saith, that such railing Accusations and uncharitable Censures, and also state Politicks, is a profaning of the Pulpit, and a prostituting the Order, and wishes, that it may never be so again. He saith, that the Clergy of the Church of *England* have generally left off this Way of Preaching, and their Sermons are generally practical. But he adds, that if thou and thy Friends go on in this Way, he cannot answer for the Consequences of it. Men will naturally draw their Swords, when they are so furiously attacked, and ^a one *Deep* will call for another at the *Noise* of thy *Water Spouts*.

Our Parson lately read all these Quotations in a full Company of our pleasant Companions. Our Officer called thy Sermon, a direct Declaration of War against the Church of *England*. Our Parson said, that thou art a true Member of the *Church militant here on Earth*. It is a hard Word, but I fancy, thou knowest what it means. A Proposition was made to send thee into the Army against the *French*; but that is not in our Power. Our Officer said, that thou wouldest make a good private Centinel, for thou fightest without fear or wit, and it is such that they want; but he thought, that thou couldest not make a good Commander, because thou hast not a Capacity for it. Another said, That thou mightest fight without Fear; because there was no fear of

dashing out thy Brains, for he thought, that thou hast none at all.

Another of the Company, who hath Skill in Anatomy, took him up for this, and said, That he was sure thou hast Brains, because by Experiment he had found Brains in a Goose, notwithstanding the vulgar Opinion to the contrary.

The other craved Pardon, and admitted, that thou hast Brains ; however he pleaded that the Thickness of thy Skull could secure thy Brains from any Danger.

My Anatomist answered, That he could say nothing to that without trying with a Probe ; but if thou wouldest give him leave, it should cost thee nothing of any Value, and he would give the World such a satisfactory Account, as might be an Advantage to the Publick.

I shall say no more of thy Skull and Brains, for I think it not worth my while.

Another of the Company said, that thou wouldest make a very good Champion in the Army, because, like *Goliab*², thou couldest arm thy self with a *Coat of Brass* from Head to Foot, which would secure thee from any thing but a Cannon Bullet.

Our Officer said, that he never observed any such thing in the Army, during all the Campaigns in which he served. But he said, that if a War should happen, and thou wouldest shew the Officers, how to make

such for their Regiments, the Merit thereof would get thee good Preferment in the Army, and thou mightest be both the Colonel and the Trumpeter at once.

Another said, That that might do, for he heard that thou didst once deal in Papers, and as the Interest of one Call made thee a Parson, and changed thee from white to black; so the Interest of two Calls might transform thee from black to red, and then, like a boil'd Lobster, thou wouldest be good for something, whereas now thou pinchest with thy Claws, and art good for nothing but Mischief, and to frighten those, who know not what thou art.

But as thy Declaration of War against the Church of *England*, who is our Friend at the same Time, is ridiculous; so it is unjust and unseasonable. It is unjust; because there was no Provocation given on either Side. And it is unseasonable; because thee and thy Friends are justly engaged against a common Enemy, in which Case we wish thee and them the utmost Success! The News Papers, with which thou art well acquainted, give us no Account, that *France*, being now engaged against the *Germans*, declares War either against the *English*, *Dutch*, *Muscovites*, or any other Nation; because they are willing to conquer one first. I shall ask thee in thy own Words, ^a *And may we not here learn Policy from our Enemies?*

^a Pag. 53.

So saith the Author, *Fas est & ab hoste doceri.*

The Day after this Sermon came to my Hands, which was on the thirtieth Day of January, I asked my Parson, what thou meanest by the ^a Readiness of thy Friends to save the Establish'd Church in the Time of her Danger? And whether that Day was set apart in Commemoration of it? He answer'd, that this Day was set apart on another Account. Which was this, in King Charles the First's Time there was some pretended Grievances in the State, of which the Dissenters taking the Advantages, made loud Cries to regulate the Church. Letters were sent to the King by *Henderson* on this Subject; and others made different Attempts by different Methods. When this would not do, the Complaints grew louder, and a Rebellion was begun in *Scotland*, which ended in the publick Murder of King *Charles* the First, on this Day. When this was done, they soon regulated the Church. *They said* ^b, *Let us take to ourselves the houses of God in possession.* They turned out all the Bishops, Deans, and Chapters, Archdeacons and others, and entered into a solemn League and Covenant to admit them no more; they took away all their Estates both in the University, Cities and Country, and kept them in their own Hands; they abolished our Liturgy, and overturned all; and then pleaded

^a Pag. 56. ^b Psal. lxxxiii. 12.

against

against *Liberty of Conscience*, when it was in their Power to grant it, as the *Limb of Anti-christ* and the *Spawn of the Devil*. The Presbyterians having all in their Hands, the Independents quarrelled with them, and so took all away again; whilst others took the Advantages of these Divisions, brought in King *Charles the Second*, and so our Constitution was restored both in Church and State. This being nothing to thy Purpose, I asked, Whether any thing had happened since? He told me, that in King *Charles the Second's* Time, there were secret Contrivances to bring in *Popery*, in the next Reign, by setting on the Clergy against the Dissenters, and by prosecuting the Dissenters for their private Meetings. And my Parson, who is a moderate Man, faith, that such Things are not to be justified. King *James* coming to the Crown declared for *Liberty of Conscience*, not out of Love to the Dissenters, but to bring in *Popery*. The Dissenters made Addresses to him from all Parts of the Kingdom, promised to stand by him with their Lives and Fortunes, and to send such Representatives to Parliament, as should take off the Test and penal Laws, our only Security at that Time under *God* against *Popery*. When the Volumes wrote by the Clergy of the Church of *England* against *Popery* at that Time, consist of several Folio's, all which were wrote by thy Friends, might then be bought for Eighteen-pence. Indeed our Friend *William*

Penn, was as great with King *James*, as any of the Rest; but this is under the Rose. In short we were all mad. This made King *James* mad, and he thought that he could bring in *Popery* upon our Shoulders, and so we ruined him; and thee and thy Friends are now as mad as ever they were, if others would but trust them. But the Thanks, which are due to them, are no more than what is due to another, who should break a Man's Head, and give him a Plaister; to one who should throw a Man into a Pit, and then in cool Blood pull him out again, for fear of being hang'd for the Murder; or to an unskillful Pilot, who runs the Ship upon a Rock, and then by endeavouring to save himself, saves the rest of the Company. It was not Love to the Church of *England*, but a Sense of our own common Danger, which made us all so readily embrace our glorious Deliverer. And therefore, Friend *Chandler*, thou oughtest not to invent such Stories of thine own, which discover those Truths, that should rather be concealed.

I asked my Parson, what thou meanest by ^a the *Ordinances of Christ*, which ought now to be rescued from an abandoned *Prostitution*? He saith, that preaching the Word of God is one of the *Ordinances of Christ*, which is *prostituted* by thee, to vent thy Spleen and Malice, to talk of News-Papers, to rail at the Church of *England*, and to

meddle with *State Politicks*; so that the Place, where thou holdest forth, cannot now be called a Pulpit, but the Bar, where thou pleadest as a Plaintiff. And it is high Time to rescue it from such a Prostitution. But he thinks, that that was not thy Meaning; but that thou meanest the Sacrament of the Church of *England*, which is basely prostituted by the Dissenters, who come thither for the sake of a Place of Profit or Trust, and never come to her Communion any more. He saith, that this is not ^a *Discerning the Lord's body*, but only their temporal Advantage at such a Time. And as thou knowest it, so thou oughtest in Conscience, if thou hast any, to warn thy Congregation of their Danger, lest ^b thou shouldest be a *Partaker* with others in their *Sins*, and so fall together into the same Condemnation. If thou meanest, that wicked Men receive the Sacrament in the Church of *England*, so they may in thine. But this is nothing to the Purpose, unless thou canst prove it by particular Instances, and especially that the Clergy of the Church of *England* know them to be such, when they administer the Sacrament to them.

^c *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee: For I perceive, that thou art in the gall of bitterness, and in the bond of iniquity.*

^a 1 Cor. xi. 29.

^b 1 Tim. v. 22.

^c Acts viii. 22, 23.

We

We grant that the Sacrament of the *Lord's Supper* may be so prostituted, that wicked Men may receive it, and they partake of all other Ordinances at the same Time. *The prayer of the wicked is an abomination to the Lord*, but how canst thou keep them from joining with thee. Thy preaching may be *the savour of death unto death* to some, and yet thou mayest not be accountable for that. Among the *Jews* God hated *their new Moons and their appointed Feasts*. But that only called for a Repentance among the People, but not an Alteration of their Laws. If profligate Wretches receive the *Lord's Supper*, detect their Vices, and punish them for it, and let them be turned out with the greater Contempt from those Places, which they have yet, and this will be the Way to do the Nation much greater Service.

However, after all, it is owned by all, except us, that the Receiving the *Sacrament of the Lord's Supper*, even in the Church of *England*, is a great Inducement in itself to a sober and religious Life. A Man can hardly come there, but he has some pious Thoughts, and holy Resolutions for the Future, and it may happen that *God's Spirit* may work upon their Hearts, and cause them to repent and amend. If so, it may be happy for such, that they were brought thither, if not, their Condemnation will be the greater, and they can only blame themselves.

As

^a As to what thou wouldest insinuate, that the Teachers of thy Persuasion are *Pillars in the Church of God*, I shall not deny it, and particularly that thou thy self art one (not of Marble, for I doubt, thou canst not weep as thou oughtest to do) but whether of other Stone, or of Wood may admit of a Debate. But if thou canst not attain ^b to the Honour of the *first three*, which will be best known, when their Sermons are printed, thou mayest be allowed to be a *Caterpillar*.

My Parson saith, That thy making *Timothy* a *Pillar* and *Ground* of the Truth is false Grammar. For as *Timothy* was the *Person* *spoken to*, the Words should have been *as ει* not *ἥτις ἐστιν, who art*, not *which is*, (these are his Marks, for I do not understand them.) He is obliged to thee for thy Criticism, for he did not know, that *Timothy* was of the Feminine Gender, 'till he had seen thy Observations.

The Sum of thy Argument, is this, *Timothy* ^c was a *Pillar and Ground* of Truth in the Church as a Teacher among them, and *James, John and Peter* seemed to be *Pillars*, now ^d according to *Scripture*, every particular *Congregation of Christians* is a *distinct and proper Church*. So that every Teacher in every Congregation is the *Pillar and Ground of Truth*. Every Teacher is now made a *Pope*, and the Con-

^a Pag. 10. ^b 2 Sam. xxiii. 19. ^c Pag. 10. ^d Ibid.

troversy with the Church of *Rome* is reduced to this. They are justly blamed for setting up one *Pope*, and thou wouldst set up a hundred Thousand.

I am sure, that thou oughtest to crave my Pardon, and the Pardon of those, who read this Paper, for the many Impertinencies, and Trouble, which thou givest us by comparing this Paper with thy own, at the Loss of too much Time. What others may do I know not, but for my Part, I freely give it thee ; for I bear no Malice.

I come now to the Conclusion of thy Discourse, Thou sayest ^a, *That we ought to be sensible of the Necessity of a stronger Union amongst all Protestants.* Why then dost thou thy self widen the Breach, and arraign the Church of *England* as guilty of *Popish* Principles, notwithstanding my Parson faith, that she is fully cleared of that Charge, in the Book called, *The London Cases*, and in a set Discourse on that Subject. Thou sayest, *That we should be all willing by the Sense of our Danger to take away every Occasion that may divide or discontent us.* This must be done by some Method, which will bring us all to be one and the same Communion, and will be a glorious Act indeed. *To take away every Occasion that may discontent us* is impossible ; for thy Friends were never contented, and never will be. The most probable Method is to put all upon a Level,

^a Pag. 54.

and

duced
etting
up a
ve my
o read
s, and
paring
of too
know
thee ;
y Dif-
to be
ion a-
s thou
n the
Prin-
, that
n the
a set
sayest,
nse of
e that
e done
all to
d will
ay e-
s im-
con-
pro-
Level,
and

and then the next Contention is, who shall get the Uppermost? Thy Successor arraigns the Church of *England* in the same Manner as thou hast done, and lays to her Charge a Thing, that she is not guilty of at this Time, in these Words ^a, *It is therefore unaccountable, that any, who call themselves Protestants, should be fond of deriving the Validity of their sacerdotal Functions through the impure and corrupt Channel of the Church of Rome, which hath been so often cut off from its Fountain, and is so far from the Apostolick Purity, that it seems for several Ages to have had no other Parent than the Mother of Harlots, and Abominations of the Earth.* My Officer saith, that this is another Declaration of War, and looks as if the Design of the Lecture is to undermine the established Church, and then to blow it up as with Gunpowder, which ought to have been done, before the Alarm was given. And that this must make them more averse to the granting of future Favours. My Parson saith, that if there are any more such Sermons printed, he and several others will publickly expose them in some Weekly Paper; and I desire that thou wouldest give them Notice of it, to prevent any Mischief. The same Author ^b, asks a Question to this Purpose. *Shall other People be asleep, whilst the Enemy is cutting away the Ground from under their Feet?* Or can Men expect future Favours, when

^a Neale's Serm. pag. 34.

^b Pag. 39.

they make so ill a Use of what they have already?

There is a Plea, which is used in Favour of the Dissenters, which I shall state and answer in the same Author's Words^a, *They tell us, that their Natures are now changed, and their Principles not so fierce and bloody as formerly. Are they so? Then may the Ethiopian change his skin, and the Leopard his spots.* And then may these Sermons be allowed to be preached against *Papery* without any other sinister Design. However the Church of *England* hopes for, and indeed expects much better Things from them.

How far the Dissenters of thy Persuasion are allowed in *England* may be seen in *Scotland*. When King *William* came to the Throne, they utterly refused to choose him King unless he would utterly abolish *Episcopacy*, the Liturgy, and every Form of Establishment. The Clergy were all turned out, and forced to beg their Bread in *England*. No one could go into the Church there to officiate as such, but he was pelted with Stones by the Rabble, and in Danger of his Life. King *William* was under a Necessity to grant it, which raised a Discontent in *England*, and was the fatal Occasion of all the Troubles in his Reign. And, oh! that no King may be distressed as he was, by hearkning to thee and thy Friends, at such critical Junctures. But are they easy now

^a Pag. 38.

in *Scotland*? No, nor ever will be. They have ruined the Church of *England* there entirely. And now they are aiming at the Rights of the Laity, and attempting as hotly as before, to take to themselves all Claims to Presentations. Thou wilt say, thy Friends in *England* are not of the same Temper, and I believe thee. For it is not yet Time for them to shew themselves.

What thou callest ^a, *Every Occasion of Discontent*, thy Successor calls ^b *negative Discouragements*, which may serve to explain thy Meaning, and both together shews, that *every negative Discouragement* ought to be taken out of the Way, so that they must be distinctly considered.

First, The Test and Corporation Act; and, *Secondly*, The Restraining of thy Friends from all Preferments in the Church of *England* without *Reordination*, must be taken away. As for these my Parson thinks, that there is no need of it. All thy Friends here in the Country, readily comply with these Things, when the least Profit or Trust calls them to it, whether they be Preachers or Laymen. We think it to be so in all the Kingdom. And our Countrymen say, that there is no Occasion to take down a Stile, which is so easy to get over. But if thy Friends would take Example by our Friends, there would be no Occasion for the Controversy.

^a Pag. 54. ^b Pag. 37.

Another great Discouragement is, the Vesting of so much Lands in Bishops, Deans, Universities, &c. which ought to be shared alike. This I should not oppose, and think it a good Thing, if all Parties could be brought to agree to it. There was antiently some of ^a, thy Friends, called *Anabaptists*, who taught, that all Christian Men's Estates, ought to be held in common. This would have been a great Encouragement to the Poor, but the Mischief was, that the Rich could not be brought to agree to it; and so the Design miscarried, and I fear, that thy Scheme will labour under the same Difficulty. But thou and thy Friends cannot be trusted with those Estates any more, because when they had them, they snarled one at another, like so many Dogs about a Bone, and so they lost them. But I fancy, that if I and my Friends could once come at them we should agree most lovingly to share them among ourselves, and not so readily part, with what we had got.

There are many more Occasions of Discontent, which I shall not reckon up, and therefore shall confine myself to the first, as that which is most talk'd of both in Town and Country, even the repealing of the Test and Corporation Act. And ^b here I pretend not to direct those worthy Gentlemen, who are in the Direction of the pub-

^a Article the 38th of the Church of England. ^b Thy Sermon, pag. 55.

lick Affairs, much less the whole Body of the Church of *England*, how or when to act. *May the God of Wisdom* always direct them, for the Welfare of Religion and the Peace of the Nation. Yet this I will venture to say, That our Friends look upon ourselves, as much happier under the Church of *England* than ever we should be under thee and thy Friends, if a Change should happen, which *God* forbid. So that any Steps, which they take, will make us jealous of farther Designs, and act against thine for the future. *Secondly*, It is no way proper for thy Friends to apply for any Alterations at this Time. These are dangerous Experiments, and here are too many evil Spirits among us, and how far it may embroil the Nation, no one can foresee. A War is kindled in most Parts of *Europe*, and what will be the Event no one knows. But if such desperate Attempts should make an Insurrection at home, or bring on an Invasion from abroad, we may be all ruined, and it will be no Comfort to say, You did not think, that things would ever have came to this. So that no Attempts of this Nature should be made, but in the Time of a general and a lasting Peace. And as thou and thy Friends have shewn their Spleen against the Church of *England* in such a virulent Manner, and made her little better than *Popery*, so if such an Act should pass, which thou aimest at, my Parson saith, that it will make

make many more thousands of Men discontented under the Government, than ever it will bring over. *Thirdly*, It is a Method, which may ruin the Dissenters themselves. My Parson saith, that the Case in the Church of *England* is this. They are all for the present Constitution both in Church and State, and they look upon both Papists and Dissenters as their Enemies. Some think, that the Papists are the most dangerous Enemies, fearing what they may do. Others think, that the Dissenters are the most dangerous Enemies, as knowing what they have done. And this makes them divided among themselves. The greatest Number of the Church of *England* by far, look upon the Church of *Rome* as her worst Enemy at this Time; and this occasioned the happy Consequence in our late Election for Parliament Men. But should the Dissenters make a Bustle at this Time, and these Wars should put the Nation free at last from the Fears of *Popery*, and a Popish Pretender, and fix us in a lasting Peace, the Church of *England* will join to a Man against the Dissenters, who of their own single Interest cannot choose one Member of Parliament throughout the whole Kingdom. And into what a Pickle must the Dissenters bring themselves and us by thy Instigation, I dread to think, unless our Friends turn about and forsake thy Friends before it is too late; if thou doubtest the Truth of these Things,

Things, ask the most moderate Clergyman in the Church of *England* for thy Satisfaction.

The Briefs in this Kingdom, which are lodged in the separate Meetings may satisfy thy Curiosity. Where it may be observed, that all our Assemblies do not amount to the fifth Part of the Parochial Churches. And if their Substance may be guessed at by their Charitable Collections, it is little better. But the taking away *the Test and Corporation Act*, is like taking away *Gibraltar* or *Oran* from the *Spaniards*, who will never be easy till they have it again, or are more soundly beaten. Thy Friends alone, without joining with the Church of *England*, tho' now divided, have not carried one Election in any Part of *England*, of which thou mayest be satisfied upon Inquiry, and what can they do, if the others were united. And should they by Force retake the Ground, which they happen to lose, it will be a Difficulty to make them stop there. Neither canst thou depend upon our Friends, for in Case of Danger, we shall leave thee in the Lurch, as Rats run away from a falling House, and then thy Friends must shift for themselves. And, verily, I say unto thee, that our Principles are much against fighting for any Party or Government; and it is contrary to our Constitutions.

Thirdly, The Dissenters Conduct at this Time doth not deserve such a Favour from the

the Government. When there hath been any imaginary Fear, or Apprehensions of Hardships, they have railed as loud against the publick Administration as any other People. This political Scheme was first put into their Heads by a few discontented Persons, one of whom is supposed to have been attainted for High-Treason. And their only View was to get themselves into Places at Court, by endeavouring to distress the present Ministry, and if possible, to turn them out. The Dissenters greedily catch at this Bait, which ^a called their Conduct very much in Question; ^b so their zeal for the Family and Person of his present Majesty hath not been uninterrupted, as thou sayst it is.

The *Craftsman* was always made use of as a Tool to write against, and distress the present Government. When he was in the Interest of thy Friends, only to serve the Turn of his own Masters, he was cried up for a very honest Fellow. But since that Plot will not take, he is become a *scandalous* and malignant Author. When they saw, that this Plot would not take, they then ^c turned about to the Wind and Tide, and now make Application to those very Men for the same Favour, which they intended to have in spite of their Teeth, and whether

^a Which made some take him for a Tool,
That Knaves do work with, call'd a Fool.

^b Pag. 56.

Hudibras.

^c So some Rats of amphibious Nature
Are either good for Land or Water.

Hudibras.
their

their Conduct deserves it, let others judge whom it doth concern.

The Church of *England* hath always acted in Support of the Government upon manly and generous Principles, and not with sinister Views. *They* (that we say not *we*) have asked for no Favours from them. And we are now both contented with what we do enjoy. But thee and thy Friends act from base, mercenary and sordid Principles. They act for *filthy Lucre*, and it now too plainly appears. They adore the ^a *Silver Shrines*, and think, that by *this Craft* they may increase their *Wealth*. They are not ^b *perfect and upright* like *Job*, but if the Government should touch any thing, which they have, they would curse them to their Faces; and say again, as formerly, ^c *Curse ye Meroz, yea, curse ye bitterly the inhabitants thereof*. And since this is too plainly the Case of thy Friends, they should let others alone, and ^d *Whatsoever ye would, that men should do unto thee, even so do unto them: for this is the law and the prophets*.

Fourthly, The Test and Corporation Act, was made in direct Opposition to *Popery*, and under *God*, the greatest Bulwark against it. Take this away, and *Popery* comes in of Course, should a Popish Power prevail against us. Men may contend for their Laws to the last; but it is a greater Discour-

^a *Acts xix. 24, 25.*

^b *Matt. vii. 12.*

^b *Job i. 1, 11.*

^c *Judges v. 23.*

ment, when their Laws are gone. This Preaching and Acting, as my Officer saith, is like a General, who zealously pretends to defend a Town, and at the same Time endeavours to destroy the Fortifications. And our Countrymen do all say that it is not usual here, when a mad Bull or a wild Horse breaks through a Hedge, to tell the Farmers, that they must take away all the Bounds.

As thou art for taking away the Test and Corporation Act; thou oughtest to have offered something at least as an equivalent Security. And as the Sacrament of the *Lord's Supper* was intended to keep out the vilest of People from Offices; so shouldest thou have offered something in this Case for encouraging Religion and Morality. But not a Word of this. Let Dissenters come into Places, and let Papists in Disguise come too. Let also the most atheistical, profane, vile, and debauched Persons come in with them, thy Dissenters will never quarrel about such things as these, but hold all together.

Fifthly, There are too many more People already looking for Places, than there are Places to be had for the People. Now every one who loses any Place, is apt to be discontented right or wrong. So that the leaving all in common is not the Way to please any, but to displease more, let them be of any Denomination whatsoever.

Lastly, After all, it must be owned, that this is a Case meerly political, and can by no

no means be reckoned as a Case of Religion. The legislative Power may admit, whom they please, as capable of Offices, or exclude them. They must judge, which will please or displease the greatest Number. We can only pray to God to direct them, and quietly submit to what they do. If they make a Law to hinder such Persons from sitting in the House of Commons, who hath not three hundred Pounds a Year in free Land, or that no one shall be a Justice of the Peace in our County, who hath not an Estate of an hundred Pounds a Year, or any others of the same Nature, we find no uneasiness about it. Why then are the Dissenters the only Persons in the World, who are discontented under restraining Laws? Let us all ^a *study to be quiet, and mind our own business*; and leave all these Concerns to others. This will make it better for the Nation in general, and we shall fare never the worse in particular.

There is one thing more which thou mentionest, even ^b a Set of *worthy Gentlemen, who are in the Direction of the Affairs of thy Friends*, that is a *Club*, or a *Cabal*, or a *Council of State*; I know not who they are, nor who gave them this Authority. But it seems ^c that their Business is to consult together of the properest Methods *how and when to take away every Occasion, that may divide and discontent them*. This is as thy Successor

^a 1 Thes. iv. 11. ^b Pag. 55. ^c Ibid.

calls it ^a every negative Discouragement for religious Principles not subversive of the Foundations of Society and civil Government. We knew nothing of this in the Country, and therefore, Friend, thou oughtest not to be intrusted with such Secrets, for thou canst keep nothing within. So that, as my Officer observes, here are not only Wars proclaimed, but also proper Persons named to carry it on. But to let that pass, and come to their Business. These worthy Gentlemen have work enough to do. They must take away all negative Discouragements. Now every positive Encouragement of the Clergy of the Church of England is a negative Discouragement to the Teachers of thy Persuasion; so that after all, they must not be left the Benefit of their small Tythes, for this is a positive Encouragement, and when these, with other Things of greater Value, are taken away, thy Friends may be contented, for ought we know. But, Friend, how will they be contented? Thou wilt say, that thou didst not mean so much as this. My Parson saith, that he also believes it. For this is not the Time to ask it all. He adds, That when the A&t for Toleration was depending, all thy Friends declared, that if they could once get that, they would all be contented, be ever thankful to the Government, unite as one Man in the Defence of it, and never ask

^a Neal's Sermon, pag. 37.

for any farther Favours. But now nothing will content them but Places of Trust and Profit. They have so scandalously broken their Words already, that their Words cannot be taken; and they are so sensible of it, that they do not promise, if these Things should be granted, that they will ever be contented, until all these other *negative Discouragements* are taken away. My Officer saith, that when they attack a Town so well fortified as the *Church of England* is, they cannot come at the Body of the Place, but they first attack the Outworks, and so come on Inch by Inch, until they are Masters of the whole. And he saith, that they ought well to consider the Strength of the Place, and what Forces the Enemy can bring to their Alliance, and the Goodness of thy Artillery (for hitherto their Field Pieces are little better than great *Blunderbusses*,) lest after all they should leave their Arms, Ammunition, Bag and Baggage behind them, and either shamefully run away, and perhaps be soundly beaten into the Bargain.

The next thing to be considered is, who should have these *positive Encouragements* of Places of Honour, Profit and Trust in the State, and of the Tythes, Lands, &c. in the Church, when they can catch them. Thy Friend saith, ^a that they must be given to all Persons, whose *religious Principles* are not

^a Neal's Sermon, pag. 37.

subversive of the Foundations of Society and civil Government. Here he justly leaves out all *Papists*, and brings our Friends in for a Share, whose Principles are never to bring our own Bodies into Danger either for or against any Government whatsoever. But then by his way of arguing, he brings in all *Jews*, *Turks*, *Arians*, *Socinians*, *Presbyterians*, *Independents*, and these of all sorts, whether *Subscribers* or *Non Subscribers*, *Arminians*, or *Calvinists*, besides *Anabaptists*, *Muggletonians*, *Free-Thinkers*, and I know not whom, as well as us. This is too much. They would never agree among themselves, and they who are disappointed would be discontented. I fancy thy Friends alone, and our Friends, like *Bell* and the *Dragon*, could devour all, and trouble our Heads no farther about other People.

But I remember a Story in the ^a *Psalms*, when the *Enemies* of *God's people* did make a tumult, and they who hated them, did lift up their heads. They took crafty counsel, and consulted against them. They said, Come and let us cut them off from being a nation, and that the name of *Israel* be no more in remembrance. They consulted together with one consent, and entred into a close confederacy, saying, Let us take to ourselves the houses of *God* in possession. Here were also Men of all Persuasions, *The tabernacles of Edom* and the

^a Psal. lxxxiii. 2, 3, 4, 5, 6, 7, 8; 13, 16.

Ishmae-

Ishmaelites, of Moab and the Hagarenes, Gebal and Ammon and Amalek, the Philistines also with the inhabitants of Tyre. Assur was also joined with them, and the children of Lot. But they were all made like stubble before the wind, and their faces were filled with shame, unless those worthy Gentlemen, who are in the Direction of thy Affairs, shall be so wise as to leave off, before they have done Mischief.

And now, Friend Chandler, I shall ^a venture to affirm, that as thou art a Minister of the Gospel, thou oughtest to preach the Word of Truth in thy pleading Place, and lay Politicks wholly alone. As thou art a Lover of Liberty, thou ^b oughtest not to use it for a Cloak of maliciousness, and remember always thy own Saying, ^c *The abusing Liberty to Licentiousness naturally prepares the Way for Slavery.* And as thou art a Protestant, thou oughtest not to sow such Divisions among us, tell so many Lies, accuse thy Brethren falsely, and thus prepare the Way for Popery. I shall conclude with ^d thy own Words. *Tho' the Observations, which I have drawn, may be displeasing to some, surely it cannot be so to any, who are heartily in the Interest of the present Government, and our happy Establishment both in Church and State, or Lovers of the Religion and Liber-*

^a Pag. 55. ^b 1 Pet. ii. 16. ^c Pag. 51. ^d P. 2.
script at the End.

[42]

*ties of their Country, and sincerely desire
the Peace of the Nation. To be censured by
such would give me real Pain. The Censures
of others give me neither Pain nor Fear.*

And so,

Fare thee well.



P O S T-

desire
red by
nsures
Fear.

POSTSCRIPT.

Friend Neal,

THIS is to certify unto thee, whom it may concern, that our Friends are very much troubled, yea, I say unto thee, that they are grieved, and they are troubled in their Spirits both inwardly and outwardly, and they groan from all Parts of their Bodies to find, that at the End of thy Pleading, thou usest a long Prayer out of the *Liturgy*, and declarest, that both *thou and they may lawfully join in the Forms of Prayer and Thanksgiving appointed by publick Authority*. This shews too plainly, that they are all going once more to tack about, and if ^a the negative *Discouragements*, which thou mentionest, are not removed, you will all comply to the Church of *England*, and leave our Friends in the Lurch. This is an odd Way of Trimming, and we never intended to serve thy Friends in this Manner. I know, that thou hast this Proviso, that they are *not altered by Archbbishop Laud*. My Parson faith, that this is no Security to us, for he was probably dead before thy Father was born. He faith, that thy Friends reckon him to have been of a persecuting Spirit, and some say, that he was inclinable to *Per-*

^a Pag. 37.

pery, and that thou needest not to mention his Name, but only to wound the present Bench of Bishops through his Sides, and filly to insinuate, that they are all alike. Honesty is the best Policy, and thou shouldest not have done so, either by us or them. But by thy aukward Courtship of one Side, thou displeasest both. Repent, and do so no more; and,

Fare thee well.



F I N I S.

ention
present
d flily
onesty
st not
But
, thou
more;

? well.